

Al-Mawdudi's View on the Rise & Fall of Civilization: A Selection of Commentaries from His Work "The Meaning of the Qur'an"

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Abstract

The objective of this paper is to examine and discuss Sayyid Abul 'Ala Mawdudi's view regarding the rise and fall of civilization from the Qur'anic perspective, taken from selected commentaries from his work entitled "The Meaning of the Qur'an. Research proved that civilization underwent the cycle of birth, rise, degeneration and eventually fall. The Qur'an spoke in many places on the bygone civilization being destroyed when they transgress the law and limitation set by God. And in many places also, the Qur'an stressed the importance of *Tawhid* as the core of Islam and Civilization, the role of the Messengers and constantly challenges human intellect to observe the existence of nature / universe, whether or not human being were able to mend their ways and strengthen their faith, and to fulfill their duties as vicegerent on earth.

Keywords: Islam, Civilization, History.

1. Introduction

Tawhid is the core of Islam and hence, the prophets spent their utmost energy of spreading the doctrine of the Unity of Allah. From one side, this duty seems an easy task, but on the other, history narrates how prophets and the believers were opposed, expelled, and persecuted because of this

doctrine. Likewise, Tawhid is the utmost criterion of the rise of civilization. People hindrance of it, will certainly caused destruction or the fall of civilization itself. This is an attempt to bring forth the ideas of the rise and fall of civilization from Sayyid Abul 'Ala Mawdudi's work entitled "The Meaning of the Qur'an".

This paper tries to highlight three important aspects which is (1) the foundation of civilization, achieved through the constant remembrance towards One God, (2) about the corruption of people and the task of the prophets of calling them to reform themselves, and (3) the fall of civilization, with special reference to the Jews, particularly the Children of Israel.

2. Foundation of a civilization

When all Divine Laws are fulfilled, it will become the foundation of civilization. In Mawdudi (1983:2) words, construction pleases God; destruction displeases Him. One of the characteristics of the rise of civilization is the constant remembrance of God. Surah Ali Imran (verse 190-195) discussed the benefit of the constant remembrance towards God and deriving lessons from His creations. These signs can help one understand the reality, provided that one is not unmindful of God and observed the phenomena of nature like a thinking person and not like animal (Mawdudi, 1981 (b):80-81). Mawdudi describes this, "close observation of the universe leads them (believers) that most surely there is a life in the Hereafter with the rewards and punishment. This realization fills man's heart with fear of punishment in the Hereafter and he spontaneously prays to Him to save him from Hellfire" (Mawdudi, 1981 (b):80-81). An act of remembrance could also be in the form of taking lessons from past events. In the same chapter (verse 21-25), God condemned the murderer of prophet, the Jews who neglect God's commandment, their claim of not being stroke by the Hellfire, and how God will punish them in the Hereafter. To Mawdudi, this is an ironical way of bringing home to the disbelievers the consequences of those mischievous deeds in which they rejoice today, regarding them as nice things.

In his work *The Meaning of the Qur'an*, Mawdudi (1981(b):19-22) narrates this incident as, "As they spent all their energies and powers in evil ways; their works will bring them to ruin both in this worlds and the Next... All the various agencies, which they believe, will help them in this world or the Next or both shall be absolutely of no avail to them anywhere...the Book of God means Tawrah

or Gospel and ... share the knowledge of the Book are meant to the learnt people of the Jews and Christians. As such people regard themselves to be the favorites of God; they delude themselves that they are going to enter paradise, irrespective of the quality of their deeds". The people of Jews and Christians therefore foolishly believe that the fire of Hell will not dare to stroke them because they are the "true" believers of the children of such pious ancestors and prophets (Mawdudi, 1981(b):19-22).

God will choose only the suitable candidate for the management of the affairs of the world, who possess constructive abilities of an extraordinary degree and hence, entrust them the authority to do so. He decides in favor of those who would on the whole establish an equitable and just rule (Mawdudi, 1983:14). Therefore, justice is an important criterion for the rise of civilization. The Holy Qur'an said:

Say: O Allah, Master of the Kingdom, You give the kingship to whom You please and take away the kingship from whom You please. You exalt whom You please and humble whom You please. In Your Hand is all the good, and you have power over everything! (3:26)

Mawdudi explained this verse as an answer from God over unasked question arises when one sees that the disbelievers and the disobedient to God are prospering in the world, while the believers and the obedient are starving and suffering from hardship (1981(b):22). The question that arises in the mind of the Muslims is; what wisdom underlies the disparity in the prosperity and adversity of the two groups? In response to this question, Mawdudi brings the example from the hardship of Prophet Muhamad (pbuh). At that time (3 A.H) of the revelation of this discourse, the Holy Prophet and his companions were so hard pressed on all sides that the same question arising in the people's mind. Its answer is contained in this verse...Allah gives wealth to whomever He wills; therefore it is not to be the criterion of honor and friendship. Hence, the Muslims have been prohibited from making the prosperous disbelievers their friends (Mawdudi, 1981(b):23).

The Qur'an discussed in many places of the incident where God is testing the faith of the believers. These tests is surely to find out whether they are steadfast in their faith or just as those in the bygone nations, "the fact is that We have put to the test all those who have gone before them" (29:3). In other word, "this is not a new thing which we also may be experiencing. Whoever made a claim to the faith was made to pass through trials and tribulations" (Mawdudi,1981(g):135-136). In the same chapter God said, " As for those who believe and do good works, We shall wipe off their

evils and reward them for the best of their deeds” (29:7). There seems to be a contradictory in this verse, between wiping off the evils and rewarding the deeds. In volume 9 of *The Meaning Of The Qur’an*, Mawdudi (1981(g):138) explains that wiping evils means several things; (I) all kinds of sins that man might have committed before his affirmation of the faith will be pardoned as soon as he believes, (II) the errors that man might have committed after the affirmation of the faith due to human weakness but not because of a rebellious attitude will be overlooked in view of his good deeds, (III) man’s self-reform will automatically take place when he adopts a life of belief and righteousness and most of his weaknesses will be removed from him.

As for the rewarding of deeds, it connotes two meanings; (I) man will be given his rewards on the basis of the best of his deeds, and (II) he will be rewarded better and more generously than what he will actually deserve for his deeds (Mawdudi,1981(g):138). The rewards granted by God is an act of His Mercy, indeed, one should bear in his mind that, “this is by the Grace of my Lord so that He may test me (to see) whether I am grateful or ungrateful” (27:40).

3. Corruption and the first warning

We have noted that Tawhid is the most important aspect in a Muslim’s life. It is in the human nature to go astray after experiencing wealth and power, especially when these two things pull them away from the doctrine of Tawhid. They seem to forget that it is God’s grace upon them, so much so that they are chosen as the vicegerent on earth. God will not immediately wipe off the human being because of the corruption they make, but “He will first administer them some mild shocks and follow them up with severe jots in order that these people may take heed and mend their ways” (Mawdudi, 1983:8). This is where the role of the prophet is obvious. In surah al-Qasas (verse 59), stated that God will not destroy a nation, not before sending His prophets to them.

According to Mawdudi, the nations that were destroyed had become wicked, and “to warn them, finally God sent His Messengers but when they took no notice of their warnings and persisted in their evils ways, they are destroyed”(1981(g):110). This verse came as a warning to those who opposed the Prophet (s.a.w) that, the same case is with them now as they had become wicked and a messenger has come to warn them too. If they persist in disbelief and denial, they will not be

safeguarding their prosperity and comforts of life but endangering them, and this is the time when destruction will take place (Mawdudi, 1981(g):110).

The signs of God's existence are enormous. Evidence from the nature and from the former civilizations proved this and it is left to man himself whether to answer the call of the prophets or to deny it. God said; "as for those who treated the Divine Revelation as false, traverse the land and see for yourselves the wretched end of such people, who live during the era before your time. This is a clear warning for the people and guidance and admonition for those who fear God" (3:137-138). By traveling and observing the nature, one would feel that there is surely a creator behind these creations. Mawdudi elaboration in Surah al-Rum, verse 47 is very interesting; One kind of the signs are those, which are scattered in the world around man, which he came across at every moment of his life. The other kinds of signs are those, which the prophets brought in form of Miracles and Divine Revelation, and the extraordinary pure character, and their healthy and life giving influence...these signs support each other. The signs of the universe testify the truth of what the prophets say and the signs of the prophets explain the reality being pointed out by the signs of the universe (Mawdudi, 1981(g):220).

Throughout history, the mission of every prophet was constantly challenged. In chapter 4:153, the Qur'an spoke of the demand of the People of the Book towards prophet Musa (a.s) of wanting to see a clear evidence of God's Superiority (a written book to descend from heaven). The same incident was also experienced by Prophet Muhammad (s.a.w). The Jews of Madinah said to him that they will not accept him as a prophet unless he cause a written Book to come down to them from heaven before their very eyes or cause a written message to come down to each one of them to this effect and will believe in him (Mawdudi, 1981 (b):181).

In the holy Qur'an, God said that the Children of Israel had been seeing clear signs since the time of the appointment of Musa (a.s) as a messenger. Therefore, they knew it well that it was God and not the calf, which rescued them from the tyranny of powerful ruler like pharaoh. Another example could be seen in the effort of prophet Salih (a.s) who call his people to the right path, instead, "they said, "we regard you and your companions as a sign of bad omen..." (27:47). The other meaning of their saying is: "your advent has stirred up divisions in our nation. Before this, we were a united

people who followed one religion. Your ominous coming has turned brother against brother, and separated son from father (Mawdudi, 1981(g):37).

The struggle for goodness must come from the effort of the people themselves. The prophets will guide them so that they can achieve a fruitful outcome. Whatever had been committed by human, regardless of good or bad, were kept in the record, and will be brought forth in the Day of Judgment. God said:

“There are guardians (angels) before him and behind him, guarding him by Allah’s Command. Allah does not change the condition of a people until they change what is in their hearts. And if Allah wills to afflict a people with a misfortune, it cannot be turned away and they have, apart from Allah, no protector” (13:11)

It is clear from this verse that God not only directly watches over whatever each person does and is fully aware of everything he does, but He also appointed such Guardians to accompany him everywhere, and to keep a full record of all his deeds. “This has been stated here to warn those people who live their lives under the delusion that they have been left absolutely free to do whatever they like and shall not be required to render an account of what they did in worldly life” (Mawdudi, 1981(e):195). Indeed, freedom itself is God’s test to human beings (Mawdudi, 1983:16). It is the manner of the people who invite their own reckoning.

4. Denial of the prophetic message

The Qur’an also spoke in many places the attitude of people who refused to accept the message brought by prophets. Many nations were destroyed because of this. The Qur’an recorded the way nations such as Thamud and the Children of Israel faced destruction, even after God sent to them prophets calling for the reform and adopting the true way of life. It could be said that the destruction strikes them because of their negligence and corruption, and not merely subjugated by other nations who invaded them at their rotten stage. God said;

“...Humiliation and abasement were inflicted on them and they incurred Allah’s wrath. That was because they disbelieved in Allah’s Revelations and unjustly killed prophets, thus committing disobedience and aggressions” (2:61)

In these respects, injustice could no longer be tolerated, and the only solution is destruction. To Mawdudi (1981(a):81), people rejected Revelations in different way: (I) by refusing to accept anything revealed, if it went against their own ideas and desires, (II) they brazen-facedly acted against the clear injunctions of God, knowing full well that they were discarding His Commandments, and (III) by distorting the meaning of the Revelations in order to suit their desires and lusts. He also presented several stories cited from Bible on the Israelites instances of the persecution of their own prophets. After the death of Prophet Solomon, the kingdom of Israelites split into two states, one is the kingdom of Judah with its capital at Jerusalem, and another is the kingdom of Israel with its capital at Samaria. The two kingdoms were at war with each other. King Asa of Judah sent a message with rich presents to Ben-hadad, the king of Syria to force back Baasha, the king of Israel from attacking Judah. At this, prophet Hanani rebuked Asa for relying on the king of Syria instead of relying on “The Eternal, your God”. Thus, Asa became so angry with the prophet for this advice that he put him in a prison house (Mawdudi, 1981(a):81-82).

On the condemnation towards killing the prophets, Mawdudi (1981(a):81-82) presented examples from Bible that recorded the Jews persecution towards prophet Jeremiah and beheading John the Baptist because of their call for reform. When the Assyrians destroyed the Israelites state of Samaria, and the Jewish state at Jerusalem was threatened with imminent danger, prophet Jeremiah began to lament and caution his people of their deterioration and its evil consequences. He warned them to mend their ways or they will face with a far worse fate than Samaria. In response, the Jews cursed him, beat him, and put him into prison. They accused him of treachery against the nation that he is deserting to the Chaldeans. The prophet was arrested, flogged, and confined in the prison cells. Later on, the Jews put him into an underground boiler, lowering him down with ropes so that he should sink in the mud and die on the spot from starvation (Mawdudi, 1981(a):81-82).

On another incident, John the Baptist raised his voice against the immoralities, which were being openly practiced in the court of Herod, king of Judah. He was then, arrested and bound in prison. Then at the request of Herodias, the wife of Herod, who had a feeling of resentment against him, she sent one of the guards to bring the prophet’s head. The man went and beheaded John in the prison and brought his head on a dish to be presented to her. Thus, another prophet of God was killed without any basis.

Prophet Muhammad (s.a.w) also experienced the same fate as the previous prophets. He was criticized severely from the disbelievers, and also the Jews who demanded several things from him before accepting his prophethood. On this, God sent down Revelations to calm him, saying;

“Other messengers before you were mocked, but those who scoffed at them were stricken with that at which they scoffed. Say: Travel in the land and look what was the fate of those who disbelieved (the messengers)” (6:10-11)

Those who ridicule the message should travel through the land and see the remains and study the history of the former people. They will bear witness to the horrible end of those who behaved in the way they are behaving towards Muhammad (s.a.w) (Mawdudi, 1981(c):99). The Qur’an also addressed on a person mentioned in al-‘Araf (175-176) as someone who was given Revelations but was blinded by evil temptation. God said:

“And tell them (O Muhammad) about the man whom We gave Our Revelations, but he renounced them and was followed by the Devil. Thus he became one of those condemned to perdition. And had We pleased, We would have elevated him through them, but he clung to earth and followed his fancy. His case is similar to that of a dog, if you attack it, it will pant, and if you leave it, it will pant too. Such are those who denied Our Revelations. So relate to them these narratives that perchance they may reflect”

The prophet (s.a.w) was ordered to relate on the stories of this person, and such consequences will befall the Muslims if they behave the same manner. Here, some Tafsir provided the name of that person who may be a Jewish rabbi called Balaam (Fakhry,2004:171), but Mawdudi did not mention such name, saying that God and His Messenger did not mention him by name because the purpose for which the event had been narrated was served without this. Therefore, his name was kept secret so as to avoid giving him unnecessary bad name (Mawdudi, 1981(d):90). The wording of the Text shows that he was not an imaginary person invented for the sake of an allegory but did really exist. It was reasonably believed that his knowledge should guard him against the wrong way, but “he was so overpowered by greed of these lower desires that he discarded all the higher things and let go waste all the rational and moral potentialities of progress. To God, he is just like a dog, “because of his similarity to it in greed and lust” (Mawdudi, 1981(d):90).

The author would like to bring about the Jewish denial on the Prophethood of Sulayman (a.s) to the extent of accusing him of committing horrible crimes. Surah al-Naml, verses 15-44, narrates the story of Prophet Solomon, his gifted talent, and an encounter with the queen of Sheba. I found that Mawdudi commentary on these verses is very interesting for he presented facts that are unknown to the Muslims. The Jews had distorted the image of Solomon, accusing him of violating the Commandments of Tawrah, pride of government, pride of wisdom, being a hen-pecked husband, luxurious living, polytheism, idol worship, and worst of all, committing adultery with the queen of Sheba (Mawdudi, 1981(g):36). Because of the adultery, it gave rise to an illegitimate race, which gave birth to Nebuchadnezzar, the king of Babylon who destroyed Jerusalem (Mawdudi, 1981(g):36). “It is due to this propaganda that the Bible presents him only as king instead of prophet, a king who was lost in the love of polytheistic woman against the Divine Commandments, whose heart was turned away from (One) God, and was turned to other god and goddesses” (Mawdudi, 1981(g):36).

5. Fall of civilization

When people denied the call for reform of the prophets, and did not mend their ways, then destruction is inevitable. They not only belittle the prophets, but also in the same time mock the doctrine of Tawhid, of the existence of a Supreme God. One example can be seen in surah al-Isra', verse 11 which said, “Man invokes evil instead of goodness for he is very hasty and impatient”. “This is an answer to the foolish demands of the disbelievers of Makkah who repeatedly demanded from the Holy Prophet (Muhammad) to bring about that torrent with which he threatened them” (Mawdudi,1981(f):130). This verse also contains the warning to the Muslims who prayed for the punishment upon the disbelievers who persecuted them and rejected the Message for there were still among the disbelievers who afterwards embraced Islam and became its standard bearers in the world (Mawdudi,1981(f):130).

Civilization is destroyed from within, meaning that it is the people themselves who caused such destruction. In the same chapter, God said:

“And when We want to destroy a city, We command those of its people who are given to luxury; but as they transgress therein Our sentence against it is pronounced and We utterly destroys it” (17:16)

To Mawdudi, when well to do people of a habitation become disobedient, it is a sign that it is doomed to destruction. “After their persistent and continuous transgression, they become so obdurate in their disobedience that they began to discard the instinctive dictates of their conscience...Allah has created conscience for the guidance of man and are really the commands of Allah...when a civilization is destroyed, it did not meant that Allah intends to destroy (it) without any reason...The civilization deserves such punishment because its common people follow the well to do people who are the factual leaders of a community and mainly responsible for the corruption” (Mawdudi,1981(f):132).

The warning was meant for the community, as well as the elected leaders. Every community should be careful and selective in appointing leaders, while the leaders, if they are mean and immoral, they will lead the community to destruction.

Another example can be seen from the story of prophet Salih and his community, Thamud. Not only did they reject Salih’s mission but in the same time, plotted to killed the person inviting them to goodness. Surah al-Naml verses 48-50 narrates how the nine tribal leaders organized a plot to murder Salih and his family at night, without knowing that their plan was not unnoticed by God. God said in the preceding verses, “See then, what was the outcome of their scheming; We destroyed them together with their people. Their houses are in ruin, on account of their wrongdoing. There is in that sign for people who know (27:51-52). Before they could make the night attack on the prophet at the appointed time, God sent down His punishment, which destroyed the whole nation completely (Mawdudi, 1918(g):41).

It appears that they made this plot after hamstringing the she-camel, that was mentioned in surah Hud (65). After they had killed it, prophet Salih gave them a notice to enjoy living in their houses for three more days and then they would be seized by the torment. “Most probably they chose the same night for the attack which Allah had appointed for sending down the torment, and thus were struck down by Allah before they could touch him” (Mawdudi,1918(g):41).

When a nation had reached the limits of their creative achievement and engaged in destructive rather than constructive activities, then God resolved to expel them from power (Mawdudi,1983:13). God fill the vacant place with a nation that are more superior and far exceeding in number. In surah al-Isra', God talked about the deeds of the Israelites and the Jews in particular, starting from verse 2 until 8. In these verses, God revealed that the Jews will work great mischief twice in the land, how He will punish them; raise them again after it, and the second destruction when they fail to use the Mercy of God in good and favorable ways. Such warnings have been given in different Books of the Bible. "As regards to their first mischief and its consequences, the Israelites were warned in Psalms, Isaiah, Jeremiah, and Ezekiel, and the warnings for their second misbehavior and its severe punishment are found in Matthew and Luke" (Mawdudi,1981(f):117).

Mawdudi presented several extracts from the Bible that confirm the statement of the Qur'an. Prophet David was the first to warn the Israelites in his Psalms of their first mischief. "They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and daughters unto evils. And shed innocent blood, even the blood of their sons and of their daughters. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen" (Mawdudi,1981(f):117).

Those events did not occur yet at the time when Prophet David narrates it. It has been described in the past tense as if they actually happened. The Scriptures employ this mode of expression to emphasize the importance of the prophecies. When this mischief actually come to pass, prophet Isaiah warned them of its devastating consequences, "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Mawdudi, 1981(f):118). These warnings are carried by the later prophets; Jeremiah, Ezekiel, and Jesus Christ, one after the other. Jesus Christ also warned the Israelites on the consequences of their second grave mischief.

Mawdudi in his "Meaning of the Qur'an" presented a brief history of the Israelites from the time they entered Palestine, their first misdeeds, reforms undertaken, their second degeneration, and their

exiled from Palestine in the hand of the Roman. The Israelites had clearly been told in the instruction given in Torah that they should destroy the communities such as Hittites, Amorites, Canaanites, Perizzites, Hivites, Jebusites, and Philistines etc that possessed the worst kind of moral degeneration, when they entered Palestine (Mawdudi, 1981(f):121). After the death of Prophet Moses, the Israelites conquered the whole Palestine under Joshua, but instead of establishing a united kingdom, they divided the land among themselves as inheritance. Palestine was divided into lots and taken by the twelve tribes of the Israelites; the Children of Judah, Simeon, Dan, Benjamin, Ephraim, Reuben, Gad, Manasseh, Issachar, Zebulun, Naphtali, and Asher. However, being weak and divided, the Israelites could not fulfill the mission of the Torah, which was to drive out the idolatrous Canaanites from Palestine. The Canaanites still dwelt among them, retained stronghold in the shape of city states (e.g. Tyre, Sidon, Megiddo) and their idolatrous culture had by time, influenced the Israelites (Mawdudi, 1981(f):121).

Their united kingdom formed in 1020 BCE¹, with Saul as the first king, was divided into two independent entities (kingdom of Israel with Samaria as its capital, and kingdom of Judah with the capital of Jerusalem) after the death of Prophet Solomon. These two kingdoms were experiencing degeneration and deafened their ears to the calls of the prophets such as Amos, Hosea, Isaiah, and Jeremiah. Allah punished them by sending another nation to overpower the Israelites. The Assyrian king captured the kingdom of Israel, while king Nebuchadnezzar of Babylon stormed Judah (Mawdudi, 1981(f):121). This was the first calamities strike upon them. Later on, reforms were carried out by prophet Haggai, Zechariah, Jeshua, Ezra, and also by the Maccabees movement.

As for the second degeneration of the Israelites, the moral and religious reform which the Maccabees had started, gradually cooled down and replaced with the love of the world, and caused a split among them. This attracted the Roman to Palestine but it was actually the Israelites themselves who invited the Roman. The Roman conqueror preferred to rule it through the agency of the local chiefs. Thus, the rule of Palestine was put in the hand of a clever Jew named Herod (Mawdudi, 1981(f):128). The moral degeneration of the Jews continued to worsen. The kingdom of Herod was subdivided into three parts upon his death. This is the time when Prophet Jesus appeared to reform the Israelites. On later times, a serious conflict started between the Jews and the Roman, which developed into open revolts by the former between 64 and 66 CE (Mawdudi, 1981(f):129).

¹ BCE and CE used in this article is referring to Before the Common Era and Common Era.

Under the command of Titus, the Roman took Jerusalem by force and began a mass murder. Others were made slaves, sent to work in Egyptian mines, used in amphitheatres to be torn by wild beast, or become the practice target for sword fighters. During the reign of Hadrian, the Jews were banished forever from Palestine, though he restored Jerusalem and renamed it Aelia (Mawdudi, 1981(f):129).

This is the clear evidence from the history where God changed a corrupt nation with a much stronger one to overpower them. To Mawdudi, the whole address is really directed towards the disbelievers of Makkah:

“...instead of addressing them directly, some important historical events from the history of the Children of Israel have been cited in order to serve as admonition to them. This means to warn those persons or people or nations who do not take lesson from the admonitions of the Qur’an to be ready to undergo the chastisement, which the Israelites had to suffer” (Mawdudi, 1981(f):130).

6. Conclusion

In conclusion, Mawdudi makes it clear that Tawhid is the most important aspects in the rise and fall of civilization. When one nation involved in constructive activity, then civilization will reached its height. However, when the destructive activity is more than the constructive one, then destruction is no longer inevitable. God will not immediately wipe off such corrupt nation but will first send a prophet to reform the people. History narrates how prophets carry their heavy task with great difficulties, sometimes to the expense of their own life. Some did accept the call and reform themselves, but many others refuse and showed a great degree of opposition.

The whole issue being discuss here were mainly to remind the Muslims of the great consequences of one’s rejection of Tawhid. One clear example is the fate of the Children of Israel. They were constantly referred in the Qur’an as a corrupt and proud nation, to the extent that they killed prophets who asked them to do reform and engaged in many vices. As punishment, God sent a more able and superior nation to overpower them. If the Muslims adopt the same way, then they will also face the same fate. It is our sincere hope that the Muslim nations will be able to observe the entire Commandment in the Qur’an thus enabling Islam reached its glorious place it once had.

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